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THE
MISSIONARY MAGAZINE
 AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF
The London Missionary Society.

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RESIDENCES OF THE BAKUENS, SOUTH AFRICA.

THE following description of a singular expedient adopted by one of the native tribes in South Africa, to preserve themselves from the attacks of the numerous beasts of prey which infest the country, has been furnished by the Rev. Robert Moffat, of Lattakoo, under whose observation it came during one of his journeys to the northward of that station. Mr. Moffat writes:—

“Five days after leaving the Baharutse I came to the first cattle outpost of the Matabele, near a beautiful tree of gigantic size, inhabited by several families of

Bakouens, the aborigines of the country. On halting I instantly proceeded to the tree, soon mounted the aerial abodes, and to my astonishment counted no fewer than seventeen houses, and part of three others unfinished. On reaching the topmost hut, about thirty feet from the ground, I entered and sat down. Its only furniture was the hay which covered the floor, a spear, a spoon, and a bowl full of locusts. As I had not tasted any food since morning, I asked a woman who sat at the door with an infant in her arms permission to eat. She cheerfully consented, and brought me some more of the same provision in a powdered state. This seemed to be the only kind of food in their possession. Several other persons came from the neighbouring roosts to see the stranger, who to them was as great a curiosity as the tree was to him. I then visited the different habitations, each of which was fixed upon a separate branch. An oblong scaffold is formed of straight sticks about seven feet long, placed transversely across the boughs. On this the conical house is formed also of small straight sticks, and neatly thatched with long grass. A person can stand nearly upright in the centre, and the diameter of the floor is about six feet. The house stands on one end of the oblong platform, so as to leave a little square space before the door. These are the humble though lofty domiciles of the poor aborigines, who are destitute of every thing like cattle, and who live on the fruits of the field, and on the chase. They adopt this plan in order to escape the lions, which often prowl under the tree.

“In the course of the day I also passed a village containing at least forty houses, built on the tops of poles, about seven or eight feet from the ground. These form a circle, and each house stands distinct from the rest. A forked stick or branch of a tree is planted at the front of each habitation, for the purpose of ascending. In the centre of the circle was a large heap of bones and horns of the game they had killed.”

WEST INDIES.—EXTINCTION OF COLONIAL SLAVERY.

SURPASSED only in intensity by the grateful and absorbing interest with which the religious public of this country anticipated the approach and celebration of the first of August in the West Indies, as the day when the full light of liberty would arise on thousands of fellow-beings in that portion of the globe, was the pleasing hope, mingled with deep solicitude, entertained as to the temper and spirit in which this great festival of freedom would be observed by the large population whose condition was about to undergo so great a change. In relation to that portion of the apprenticed labourers who were manifestly under the influence of religion, a happy confidence, founded on the experience of their past exemplary course, was felt that their conduct, amid all the hilarity of spirits and temptations to excess inseparable from the approaching jubilee, would prove not unworthy of their profession of the name of Christ, nor fail to evince their practical regard for the salutary and affectionate counsels of those who have long laboured to promote their temporal and eternal welfare. The first of August, 1838, the day to which so many looked forward with intense and blended emotions, is now past; it rose in joy and set in peace; and all anxiety respecting the manner in which it would pass is now at rest.

The confidence cherished in our newly emancipated fellow-subjects has not been abused or betrayed. The tens of thousands of various classes of coloured labourers, who were held under the galling bondage of the apprenticeship, have received the boon of liberty with overflowing gratitude to those through whose instrumentality it has been secured; and many of them have also piously and

thankfully acknowledged the hand of God in this long-expected consummation of their hopes, accepting it as a token of the favour of Him without whose blessing no earthly possession can prove truly and permanently beneficial.

The Missionaries labouring at the Society's stations in the West Indies have had the hallowed pleasure of sharing in the triumphs of the first of August. It had been their anxious and constant endeavour duly to prepare the minds of the apprentices for the greatly altered condition on which the latter have now entered; and hitherto the brethren have had the high gratification of beholding the object, thus earnestly and prayerfully sought, fully realised. The day which brought to a close the dreadful scenes of human wrong and suffering, continued through various changes, and under diversified forms, for nearly three centuries in the West Indies, and ushered in a new era of justice, humanity, truth, and freedom, has been unstained, at least we have reason to believe among the religious portion of the liberated population, by a single act unworthy of the principles in which they have been instructed, or inconsistent with the new duties and relations to which they have been introduced. Not even in the first burst of transport, when the rising sun declared the day, after which they never again could become slaves, did they swerve from the manifestation of a spirit becoming Christian men.

No intemperate mirth or profane exultation—no disposition to brood sullenly and angrily over past injuries and sorrows—no desire to make any use of their newly-acquired privileges at variance with the interests of those who still continue to require their labours, was manifested. Contrary to all this, the prevailing spirit of the people was that of gratitude, and hope, and joy. So far as their proceedings partook of a festive character, they were conducted with order, decorum, and sobriety, and the whole of their conduct at this memorable crisis supplied abundant evidence of a willingness to forget and forgive all that is past, and a desire to go forward in the career of liberty as faithful subjects of the Crown, good members of society, and consistent professors of the Gospel of Christ. The greater part of the most recent communications from the Society's devoted Missionaries in this part of the world naturally relate to the subject of the emancipation, and to the manner in which it has been celebrated by the members of the churches and congregations under their immediate care; and with feelings of extreme satisfaction, we now invite the attention of the friends of humanity and religion to the annexed extracts of the letters with which we have been favoured, in reference to a topic so deeply interesting and important.

DEMERARA.

In the *Missionary Magazine* for September, we were enabled to state that the termination of the apprenticeship, on the first of August, had been resolved upon by the Jamaica House of Assembly, early in June; but it was not then positively ascertained, though fully believed, that the colony of British Guiana had followed the example. The cheering intelligence has since arrived, that a similar bill was introduced there on the 12th of July, when the Court of Policy consented to give unqualified freedom to every negro in British Guiana, on the first of August. Respecting the celebration of the day, and other incidental circumstances connected with it, the Rev. S. S. Murkland, stationed at the Ebenezer Chapel station, West Coast, Demerara, thus writes:—

A royal salute from the fort ushered in the day of freedom; and as soon as the sun arose above the horizon, our emancipated brethren began to assemble in the chapel,

to return thanks to God for the great deliverance. The morning service was peculiarly interesting, several appropriate hymns were sung, the 103rd Psalm was read and

expounded, and some of the negroes prayed and spoke to their brethren in language so pathetic, that to convey an adequate description of the effect produced, I find impossible. We commenced the other service at noon by singing the jubilee hymn, "Blow ye the trumpet, blow;" and closed with the hymn, "Jesus shall reign where'er the sun." The chapel was crowded to excess, and many were obliged to stand outside. In the morning the weather was unpromising, but after 12 o'clock a favourable change appeared. To induce the liberated young apprentices to avail themselves of education, we selected a number of the day-scholars to read the 107th Psalm before the congregation, which had a good effect.

The first day of freedom passed away without the least disturbance; every countenance wore a smile, and "*We free*" was the watchword of the day. The teachers

Demerara being the earliest field occupied by the Society in the West Indies, naturally invites attention first, though the intelligence received thence, to the period at which we write, is more limited than from the other divisions of the Society's operations in this quarter of the globe. Communications are fully anticipated from Messrs. Rattray, Watt, and Taylor; and a pleasing assurance is cherished, that these will be equally gratifying with the portion of information above stated.

BERBICE.

The state of mind induced among the negroes by the approach of the first of August, the submissive, docile, and pious spirit evinced by them in view of the approaching change, is so well depicted in the following passage of a letter from the Rev. S. Haywood, of Blyendaal station, in the Canje district, that although it is only anticipatory of the occasion referred to, being communicated under date of 4th July, we cannot omit its introduction into the present series of extracts. Mr. Haywood observes:—

The time is very near, and we are somewhat anxious, but not at all fearful. We are persuaded all will be well. Thousands are looking to the Missionaries to direct them in all their affairs. They venture not to stir or speak without advice. Although the agitation has only been commenced within a few days, I have been visited by people from all parts, and their first question is, "Massa, what must we do? Any thing Massa tells us we shall do." They look with entire confidence to us. Oh that we may have wisdom profitable to direct.

My own people seem prepared for the change. They view it as it approaches with calm and sincere joy. When I told them the news, and asked them who had done this great thing for them, they burst into tears of joy, and only answered by pointing up to heaven. It has been suggested to them as a part of their duty, that every man, woman, and child, should bring their first earnings, in a free state, an offering to God. They were truly delighted with the idea, and I have no doubt that this will become general in all our congregations.

The Rev. D. Kenyon, stationed at Albion Chapel, on the Corentyne Coast, has furnished a truly pleasing account of the observance of the day. After referring to the ordinance and proclamation of the Governor, by which the enfranchisement of the prædial or field labourers was fixed to take place simultaneously with that of the non-prædial class, he thus proceeds:—

A few days previous to this Mrs. Kenyon and myself, conceiving it probable that all the people would be free on the 1st of Au-

gust, invited our church members to drink coffee with us in the school-room. The object of this social meeting was to ascertain

on their respective plantations held religious meetings in the evening, and even the wicked did not venture to assemble their companions to drink and dance, as they usually do to express their joy. May the goodness of God lead such to repentance!

The Governor visited this coast on Saturday last, and spoke to the people at different places; he looked into our school as he passed, and promised to come and examine it soon. What he said to the people had a good effect. The Governor seems anxious to promote education; his first act in this colony was to sanction and sign the bill which gave freedom to the negroes. It was in contemplation to erect a monument to the memory of the late Sir James Carmichael Smyth. I have more than 100 guilders, which the people collected for it, chiefly in bits.

their views and intentions, supposing them to be in a state of liberty; and at the same time, to impress upon their minds the necessity of cultivating industrious habits in order to promote their comfort and respectability. The number of church members is now increased to 85, who were all present on this occasion; and I consider that their example in the measures they adopt will be followed by the whole Coast, as they are the most intelligent and influential among the people. I was pleased to hear them mutually express their willingness and desire to labour for their present employers, and attach themselves to the localities where they have been for so many years, provided they meet with good treatment, and equitable arrangements can be made for the interests of the servant as well as the master. One of the church members observed, "Massa, we Neger get punish too much before time, but we no remember dat story again. We heart no hot no more, for suppose we no forgive men dere trespasses, our heavenly Father shall no forgive we." I am sure the Directors would have been delighted to have been present at this meeting, and to have heard the frequent references the people made to the blessing of the Gospel as the ground of all their anticipations, privileges, and enjoyments.

On the first day of August the people began to assemble themselves in the Chapel by seven o'clock in the morning. Scarcely a negro was left on any of the estates, so that the house of God was soon filled, and, indeed, surrounded with hearers. Divine service was commenced with a tribute of praise and thanksgiving to the Most High for deliverance from the yoke of bondage, and the realisation of this civil freedom which the people had never before enjoyed. May they all be brought into the glorious liberty of the sons of God! In the middle of the day my hearers were addressed from John viii.

AN ADDRESS,

From the Ministers of the London Missionary Society Berbice, to his Excellency Henry Light, Esq., Governor of British Guiana, &c. &c. &c.

"SIR,—We the undersigned, Ministers of the Gospel in connexion with the London Missionary Society, desire to avail ourselves of your Excellency's visit to this part of British Guiana, to express the pleasure we feel at your appointment to the government of this important Colony, at a period so momentous, not only to the inhabitants themselves, but, as we conceive, to the whole civilised world.

"We beg leave most respectfully to congratulate your Excellency, that you are

36, "If the Son shall make you free, ye shall be free indeed;" and in the evening we opened a new chapel and school-house on Plantation Hampshire, which the negroes of the estate erected with their own hands, and at their own expense. At the close of the service a collection was made for the London Missionary Society. There are now two chapels which the Negroes have fitted up themselves, and this enables me to perform Divine service occasionally on the Plantations where they reside. The whole of the 1st of August was devoted to religious purposes, and the strictest decorum was observed. I am not aware of any person being in a state of intoxication; nor was there a single dance on any of the estates, which was a matter of surprise to some of the proprietors.

The next day, the negroes in almost every part of Berbice prepared a dinner, to which they invited their employers. Some of the latter made presents of an ox or a sheep to their people, and others wine or porter; for I am told in all cases where rum was offered it was refused. On one plantation the proprietor gave his negroes a cow and a sheep, and said they might have rum and sugar to make as much punch as they could drink, but the headman came forward, and said, "We thank Massa very well for the cow, and we thank Massa very well for the sheep, but we no want to drink rum and get drunk this time. If Massa shall please give we a few bottles of wine, we shall say, 'Thanky', Massa, and drink Massa's health."

"A great reformation," continues Mr. Nyon, "has taken place among the people in this respect. Comparatively few are now known to indulge to excess. Since the Gospel came among them they are ashamed of this practice; and by the religious and intelligent class of negroes the drunkard is avoided."

called upon to administer the laws to a colony of free men; vast numbers of whom have been 'called to liberty' under your government, and with your approbation. We congratulate you, Sir, that one of your first public acts was to sign that document by which so many thousands of our fellow-men received the blessing of freedom.

"As ministers of the Gospel, and as free-born Britons, we are truly delighted at the auspicious change, and raise our hearts in grateful acknowledgments to God, who has caused such a mighty work to be accomplished.

"It is our earnest hope that all suitable means may be adopted to meet the important alteration which has been effected in the circumstances of such a large class of

people, so that religion, education, and good order may, by the Divine blessing, flourish abundantly in this important colony of the British empire, believing as we do, that 'righteousness exalteth a nation, while sin is the reproach of any people.' For ourselves, as ministers of the Gospel, we beg leave to assure your Excellency, that we are most solicitous, and quite prepared to promote, to the utmost of our power, the best interests of our fellow-men, whatever may be their colour or their rank. It was this, and this alone, which induced us to leave the land of our fathers, the land of our earliest and best associations.

"By the blessing of God upon our exertions, in connexion with other ministers and friends of religion and education in the colony, we trust the time is near at hand, when our labouring population will be raised in the scale of being, and exhibit to the world a phenomenon at once delightful and satisfactory: men, formerly in bondage, invested with civil rights and privileges, with honour to themselves, and safety to the state of which they form a part. This, in our opinion, will tell most powerfully upon a world's destiny, and tend effectually to accelerate a world's liberty.

"We regard the proceedings of the first of August as a happy omen for the future. Our places of worship, as well as others in the colony, were crowded; and the peaceable, devout, and grateful demeanour of the liberated negroes will never be forgotten by those who were privileged to behold it. We look forward with pleasure to the time when schools and means of religious instruction shall be more extensively provided, to meet the moral and spiritual wants of the labouring population; in the promotion of which good work we shall ever be ready to co-operate, sustained, as we are sure we shall be, by the religious and enlightened public of our native land, the Directors of the London Missionary Society, and the wise and good of this free and prosperous colony, at the same time animated and encouraged by the promise and support of Almighty God. Our views are not sectarian—we have no sinister designs to promote—no worldly nor political objects to attain—'peace on earth, good-will to men, and glory to God in the highest,' are the doctrines we preach, and the truths we enforce. It will afford us great and unfeigned pleasure to be honoured with your approbation and confidence, as well as that of other good and enlightened men.

"As loyal subjects of her Majesty Queen Victoria, (whom may God long preserve and bless,) we delight to uphold good government, and to give honour to whom honour is due. We hail your Excellency as the friend of civil and religious liberty; and we beg

most respectfully to express our earnest hope, that invidious distinctions among sects and parties in religion will find no place in your administration; persuaded as we are that such distinctions must ever be injurious to religion, and detrimental to the best interests of men.

"We beg leave to address your Excellency, not only as ministers of the Gospel, but likewise as agents of the London Missionary Society—a society which has been remarkably favoured with the blessing of God, and the countenance and support of the religious public in Great Britain. The Mission in this colony was commenced by an eminent servant of God, the late Rev. John Wray, who laboured long, and laboured well; and whose exertions God blessed for a period of nearly 30 years, to an extent most remarkable and pleasing. He is gathered to his fathers; but the Mission which he was honoured to establish, and whose interests he lived to promote still survives; yea, at no period of its history has it exhibited more indications of vigour, or given greater cause to its friends to be encouraged and gratified.

"That God may bestow upon your Excellency every temporal and spiritual favour, and make you a long and lasting blessing to this important colony, and its interesting inhabitants, is the ardent wish and earnest prayer of

"Your Excellency's

"Most obedient and humble servants,

SAMUEL HAYWOOD, Minister, Orange Chapel.

DANIEL KENYON, Minister, Albion Chapel.

GILES FORWARD, Minister, Lewis Chapel.

H. S. SEABORN, Minister, Mission Chapel.

JOHN EDWARDS, Minister, Hanover Chapel.

"Berbice, 23rd August, 1838."

HIS EXCELLENCY'S REPLY.

To the Ministers of the Gospel, in connexion with the London Missionary Society.

"REVEREND SIRS,—In returning you thanks for your congratulations on my arrival at Berbice, and on my assuming the Government of this important colony, of which this county is a part, it is an agreeable duty, first, to express my satisfaction at being so cordially received by those, who, though of an Independent church and ministry, look on me as the friend of all religious sects, and as disposed to promote their laudable exertions in the cause of religion and civilisation.

"It has been, indeed, a subject of self-congratulation, that my first public act has been to abolish the last remnant of slavery; and the same pious feelings, which have caused you to offer up acknowledgments

to the Almighty, have made me return my humble thanks to the same Great Being, for allowing me to be instrumental in conferring the blessing of freedom on so many of our fellow-creatures.

"My efforts have always been to promote education; they must be still more earnest when such an alteration has been made in the condition of so large a class of people, as yet, perhaps, imperfectly sensible of the real value of civil rights,—of moral and religious education. You will, therefore, always find me ready to assist you, and every denomination of Christians, who are engaged in so praiseworthy a cause.

"I have seen, with pleasure, the effects of the labours of your brethren, in another part of the colony; and though the true use of religious instruction may be misconceived by untutored minds, such as those with whom you have been engaged, yet the dross must pass away, and the pure light of the Gospel, by which men are made fit for their duties in this world, and are prepared for the next, will be the sole guide and support of your flocks; who will, with their white brethren, find that civil rights are best secured by enlightening all classes, and doing unto their neighbour as they wish should be done unto themselves.

"I have equally with yourselves been delighted at the devout attendance of the new free race, in all places of public worship, on the first of August, and at their peaceable deportment, with no exception since their freedom;—that in spite of the temptations, which a partial absence from their usual daily occupations threw in their way, there has been no serious complaint,—a convincing proof of the marked harmonious relations between the old and new race of free men, and a happy omen for the future prosperity of the colony.

"I need not add, that my own ideas have coincided with yours, on the probable

consequences to the world's liberty, to be derived from the happy example of Great Britain,—understanding this as alluding to the emancipation, and the civilisation of hitherto barbarous Africa,—always supposing that the new race of free men will show themselves worthy of the blessings conferred upon them.

"On you, reverend sirs, on the other ministers of our holy religion, on the general spread of education, and on the strict administration of justice, to secure to labourer and employer, to rich and poor, their just rights, will depend, with God's blessing, what we have anticipated; giving you full credit for your deprecation of all sectarian views, your exertions, in every field open to you, will not fail to meet, not only with my approbation, but with my cordial support. The field indeed is wide, the labourers must increase. Though my principles are unchangeable, with regard to my own church, yet that church teaches me to be in charity and amity with every other; so long as the Gospel is preached, and temporal discussion avoided, wherever God is worshipped, there a Christian may go, when his own faith has no church open for him.

"Your kind wishes for my happiness, spiritual and temporal, are gratefully accepted. I cannot expect either without exerting myself for the public good; nor must I expect that my exertions can be of avail, unless I join my prayers with yours that God may bless my labours. I trust you will long be preserved for the benevolent work in which you are engaged, which has now an increased stimulus for exertion, that of making men worthy of freedom.

"Believe me, reverend Sirs,

"Your faithful friend,

"HENRY LIGHT.

"*Berbice, 23rd August, 1838.*"

The following notice of these documents is taken from the *Berbice Advertiser*, of August 27th:—

We have much pleasure in giving publicity to the Address of the Ministers of the London Missionary Society, to His Excellency Henry Light, Esq., Governor, and His Excellency's Reply.

These are valuable documents, emanating from, and containing the sentiments of, parties on whose exertions and advice in no slight degree depend the peace, industry, civilization, and general prosperity of the colony, as well as the exceeding great, though less obvious, consequences. The sentiments contained in the Address and Reply are in unison with those we entertain, although we are attached to another

branch of the national church, equally secured by law, and in the affection of her national sons, as that to which His Excellency is pleased to allude. On carefully looking over the Address, we find not the most distant allusion to that of all other topics, the most engrossing here at this moment, namely, of the state of the labouring population since the first of August. We regret this oversight much, as, in our opinion, it ought to have gone forth to the world, that it is only now that the great body of the negroes are returning to their usual field occupations. Of all men in this country, none have been more active, alive,

and attentive in using their great influence with the negroes, in persuading and encouraging them to return to the paths of duty and industry. This is a fact known to us, and we are happy to say, the Missionary ministers were the early, first, and great instructors of the negro race, and that, too, in days when it was not the fashion to look upon them in so favourable a light as all classes of the inhabitants now view them. They, therefore, of all men, have least reason to hide any portion of their labours; nor should they be disheartened, seeing that every thing is not

accomplished; on the contrary, every lover of the human race will rejoice that so much has been done. Other labourers, it is true, are now introduced into the same useful field, and are joined to them, yet there is abundance of room for all. Let each and all, from his Excellency the Governor down to the humblest individual in society, lay aside the petty differences of church discipline, and join heart and hand in the civilisation and industry of the colony, and in adding splendour and power to the British crown; that other nations, seeing our good work, may go and do so likewise.

JAMAICA.

In Jamaica the celebration of the day has been of a similarly encouraging and auspicious character. Communications on the subject have been received from the Rev. Messrs. Vine and Alloway, in the North, and the Rev. B. Franklin, in the South of the island. Under date, Aug. 6th, Mr. Vine, who occupies the First Hill station, thus writes:—

On Wednesday the first, all the churches and chapels were opened for Divine worship. I have not yet heard how they were attended, but no doubt they were crowded everywhere. We had a larger congregation than usual at First Hill: after uniting in an act of thanksgiving to the Father of all mercies for the great blessing they had just received, I addressed the people from Gal. v. 13. The religious service being concluded, the children of the day-school partook of a dinner of roast beef and plum pudding, and sung some appropriate hymns which they have learned in the school. The spaces in the large room not occupied by the children were filled with spectators, among whom were many of the parents of the children. All present appeared delighted with the scene; it was indeed a pleasant and memorable day.

Mr. Alloway, stationed at Dry Harbour, writes under date, August 7th, as follows:—

The whole of the night preceding was, I believe, spent by many of the negroes in singing and prayer. At four o'clock on the morning of the first, we assembled in the school-room connected with my residence, when two of our emancipated brethren presented their thanksgivings to the Father of mercies, for the great boon which he had conferred on them, and earnestly implored his grace that they might be enabled to use it as they ought. At half-past five o'clock, as the sun was rising with his usual brightness, we united in singing the 67th Psalm, Watts, altered thus:—

“Shine on Jamaica, Mighty God,
With beams of heavenly grace;
Reveal thy power through all her coasts,
And show thy smiling face,” &c.

At eight o'clock, the children belonging

to our schools, amounting to 200, assembled in the school-room, and were addressed by Mr. Russell in an affectionate and appropriate manner; after which they were refreshed with buns and coffee. At eleven o'clock, both the chapel and school-room were crowded, when I addressed them from Leviticus xxv. 10, and endeavoured, 1st, to explain to them the nature of the liberty to the enjoyment of which they had been called; 2ndly, showed them some of the circumstances which had led to their possessing it; 3rdly, exhorted them to use their liberty not as a cloak of maliciousness, but as the servants of God; and, 4thly, pointed out to them the happy effects which would result from their attending to this advice, viz., the gratification of their best friends; the probable conversion of their

On Thursday, we had a service in the new school-house, on Arcadia, which is now nearly finished, when I delivered a discourse embracing similar counsels to the people of the estate, only a few of whom were at First Hill the previous day. On Sabbath morning, although the weather was very unfavourable, we had again a more than ordinary attendance of negroes and coloured persons, to whom I preached from John viii. 34, 36; and on Wednesday next I go up the mountains to hold a service of a similar kind at our out-station there, which will conclude our “first of August” services. We shall now be looking with much interest for the gradual development of the consequences which are to result to society here from the possession of liberty by all classes in the island.

to our schools, amounting to 200, assembled in the school-room, and were addressed by Mr. Russell in an affectionate and appropriate manner; after which they were refreshed with buns and coffee. At eleven o'clock, both the chapel and school-room were crowded, when I addressed them from Leviticus xxv. 10, and endeavoured, 1st, to explain to them the nature of the liberty to the enjoyment of which they had been called; 2ndly, showed them some of the circumstances which had led to their possessing it; 3rdly, exhorted them to use their liberty not as a cloak of maliciousness, but as the servants of God; and, 4thly, pointed out to them the happy effects which would result from their attending to this advice, viz., the gratification of their best friends; the probable conversion of their

bitterest enemies; and the promotion of the abolition of slavery throughout the world. At the close of the service they sung the 126th Psalm, of Watts's collection, with a slight modification:—

When God reversed our captive state,
Joy was our song and grace our theme;
The grace beyond our hopes so great,
That joy appeared a pleasing dream.

The people own thy hand, and pay
Their willing honours to thy name,
While we with pleasure shout thy praise,
With cheerful notes thy love proclaim.

When we review our dismal fears,
'Twas hard to think they'd vanish so;
With God we left our flowing tears,
He makes our joys like rivers flow.

The whole day was one of indescribable interest and joy, and, as far as my observation extended, unsullied by the least extravagance; the remaining days of the week

Under the same date, Mr. Franklin writes from Morant Bay:—

The day of the destruction of Slavery was anticipated by us with the most enthusiastic feelings. Our hearts leaped with joy as we contemplated the period in which every

slave in this beautiful island would become free. My expectations were realised, and I must leave it for you, my dear Sir, to conceive my joy.

After speaking of his desire to celebrate the first of August, in a way calculated to produce among the late apprenticed labourers a just impression of the value of freedom, and having mentioned the arrangements contemplated in order to promote this object, Mr. Franklin continues:—

On the 31st of July, at half-past ten in the evening, I met about 200 of the people in the chapel. After singing and prayer, they were addressed on the subject of their emancipation. A few minutes before twelve every one fell on his knees, and silently lifting up our hearts to God in thanks-

giving, we remained till after the town clock struck twelve. We arose. Every soul was full of gladness; and, standing before the Mighty Deliverer, with all our hearts we sung,

"Praise God, from whom all blessings flow,"

and then separated.

Mr. Franklin concludes with an animating account of the devotional exercises and social enjoyments which marked this ever-memorable occasion at Morant Bay.

SOUTH SEAS.

TAHITI.

THE latest communications from the brethren in the Georgian Islands supply a large measure of interesting intelligence respecting the state and progress of the work of God in this important section of the Missionary field. By a letter received from our brother, the Rev. W. Henry, the venerable Missionary at Roby Town, in Tahiti, dated 16th Nov. last, we are assured that the interests of the Redeemer's kingdom are steadily advancing at that station, and the evidences of the growth of pure and undefiled religion becoming increasingly apparent in the lives and conduct of the native Christians. We give below the portion of Mr. Henry's letter in which these pleasing facts are stated:—

My last report, bearing date September 26, 1836, was forwarded by the *Dunnottar Castle*, Capt. Paterson. It contained an account of the conversion of two very aban-

doned characters, and I expressed a hope that, after a considerably long suspension, the blessing was beginning to descend, and the Spirit of life and grace to breathe upon

the "dry bones" here. Glory and praise be to the God of all power and grace! that hope has been realised, and since the period above mentioned we have been favoured to witness greater displays of his power and grace than we had for years before; since then 13 adults have been baptised, and 17 added to the church, including the 13 baptised; and there are now 5 baptismal candidates. All those who were baptised and received into church-fellowship underwent the usual previous course of instruction and preparation for those sacred ordinances, as you know is the general manner of proceed-

ing with us here, judging it the safest and best way of acting. The members of the church, especially the older and more spiritual of them, rejoice at such an increase to the church from among that class of persons whom they considered in time past hopeless; and also to see the few who had been excluded from the church for improper behaviour, and the suspended, professing repentance, and eagerly seeking to be re-admitted to the communion of the church, and privileges of the Gospel. Four members have been removed, it is to be hoped, to a better world.

EIMEO.

Under date 15th November, 1837, the Rev. Alexander Simpson writes from Eimeo to the Foreign Secretary, as follows:—

Since my last letter to you, 14th August, 1836, we have admitted to church-fellowship 28 members, 11 of whom are from the young people in the schools; 8 from the class tutaeauri, and the remainder from the scattered remnant of the deluded votaries

of intemperance. During the same period we have excluded from church-fellowship 3 men and 3 women. There have been baptised 37 children and 8 adults; and 4 of the latter have become church members.

Having briefly noticed the number and order of the regular services held for the public worship of God, the encouraging observance of the Sabbath by more than two-thirds of the whole inhabitants of the island, and the state of the schools, in which 166 adults and 267 children were receiving instruction, Mr. Simpson states that 13 members of the church had, in the preceding year, been "called to their rest and reward." In reference to two of these, named Mere and Apooharuru, he supplies the following grateful intelligence. With regard to the former, our brother writes:—

Mere died after a very short illness, in October last. He had conducted the services of the church, and taught in the schools at Afareaitu, with great credit to himself and benefit to the people. To the ex-

tent of his knowledge he fearlessly preached the Gospel of Christ. When dying, he said, "I have but one refuge, Christ the Messiah."

Respecting the other of these individuals, Mr. Simpson states:—

Apooharuru, an old man, died during the same month; he had been long afflicted, and had been a great sufferer. His first religious impressions arose from a sermon preached at this place about six years ago, the text was, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light;" when he said he awoke from his long sleep of sin. On being asked, if he were afraid to die, he replied, "Why should I fear death? Has not Jesus died for sinners that they might live? My canoe is now ready. It lies on the beach with its prow in the water. The mast is erected, the sail is fastened, my paddles are ready, and my baling dish is finished. I wait for the blowing of the marae."*

I trust the others are also in glory; they died, trusting to the atonement of Jesus Christ.

* Trade wind.

South Sea Academy.

The number of children in this institution last year was 18. There is one less this year. We have experienced considerable difficulty in obtaining suitable supplies for the use of the schools, especially cotton prints. I wish it were in my power to convey to the Directors the pleasing intelligence that a work of real and decided piety had been manifested by the young people under our charge. Louisa Barff, one of the number, has, we hope, given herself to the Lord; and her deportment becomes the Gospel of Christ. Among the present number there is reason to believe that one or more will soon follow her example. I refer particularly to a daughter of Mr. Platt's. I feel persuaded that my sentiments are in union with those of the Directors, when I say that the conversion of our young friends to God is what we exceedingly long for.

We still endeavour to the best of our abilities to convey to them such instructions as tend to their present and everlasting good; and next to the approval of our own conscience is the kind notice you have been

pleased to take of our labours. We shall endeavour, in dependence upon Divine grace, to continue to merit that approbation which you have repeatedly expressed to us.

NORTH OF INDIA.—CHINSURAH STATION.

ALTHOUGH the power and pride of Hindooism are fast declining in this, as in all other parts of the Bengal Presidency, yet the external evidence of the progress of the Gospel of Christ, which it is the object of the Missionary to substitute for the miserable and debasing system now so rapidly decaying, appears to be of dubious character and limited amount. There are, nevertheless, many hopeful indications in the moral and spiritual condition of the people on which the eye of faith may fix and brighten, and from which encouragement to a holy perseverance may be gathered. The native mind is not in a state of listless indifference, or unthinking torpor. On the contrary, it appears to be the seat of a great conflict between contending principles and emotions, at one period inclining to yield to the mastery of truth, at another to the dominion of falsehood and evil. A high tone of moral courage and decision, in the face of danger and obloquy, can scarcely be expected from the natural character of the Hindoo, even in cases where the Gospel has been firmly and sincerely embraced; but there is reason to believe that the understandings of many belonging to this station have been inwardly enlightened and convinced, though they shrink from making an open avowal of their belief in the presence of their countrymen. This is much to be lamented, and our brother, Mr. Mundy, has often referred to the circumstance with deep regret; yet the mental conflict thus produced cannot but be regarded as far preferable to that state of mind which is incapable of receiving any impression either for good or evil. The issue is in the hands of Him who has all hearts at his disposal, and whose word cannot return unto him void. One of the latest communications from Mr. Mundy, dated 25th of February last, supplies the following portions of information relative to various departments of labour connected with the station at Chinsurah. The prosperity of the Mission schools, as noticed below, will be regarded with peculiar satisfaction among the numerous friends of religious education in India. Mr. Mundy commences his statements by presenting a brief view of his itinerant labours in the district surrounding his station, with reference to which he writes:—

These I commenced rather earlier than usual this year, and have continued them, with occasional interruptions, to the present time; but as the heat is setting in with unusual violence, I fear I shall for a while be obliged to confine my labours to the immediate neighbourhood of Chinsurah. I have met, during these journeys, with a variety of circumstances, some of a pleasing character, and others the reverse; although I can truly say, a greater number of the former than of the latter. It is, however, very painful to hear these people acknowledge the truth, as in many instances they do; freely admit that it is the word of God, and that without it they cannot be saved; yet assert with the same breath that they cannot receive it—at least not openly—only with the heart. This they frequently try to make me believe they have already

done, and contend against the obligation openly to confess Christ before their fellow-men.

I have a regular congregation at my house every Sabbath morning; the same people continually attending. These sometimes raise my hopes exceedingly; and though I have not yet brought them to the point, I nevertheless think that God will one day come and make them the monuments of his victorious grace. Last Sabbath morning I took the opportunity of showing them Mr. Williams's book, and of explaining to them some of its contents. I told them that my heart was quite bowed down on reading of what was going forward in those islands, and comparing the progress made there with the state of things in India. I said, moreover, that I should much like to leave this barren land and go

thither, where the seed was no sooner sown than the fruit was gathered in.

"Oh, Sir," they said, on hearing this, "do not leave us; our hearts are very hard, it is true; we have not yet sufficient courage openly to embrace Christ. We fear the people; but go on, it will come in due time. Your labour cannot be for ever in vain: a similar change, we are quite sure, will ultimately take place in these lands: there can be no doubt about it; and you will, ere long, rejoice in your success, however discouraged you may now be."

During the past year I have had many more persons coming professedly as inquirers than at any former period, and also many more, who wished to receive Christian baptism, than formerly. I could, had I chosen, have laid the foundation of a church, to some extent, during the past year; but the plain fact is, I did not see one whose heart I thought was changed by Divine grace, and therefore I did not receive them. Of one intelligent young man I had considerable hopes, but although I could bring nothing positively against him, I saw sufficient to convince me that he was

not a changed character, and therefore I could not conscientiously baptize him.

My own schools and those under the care of Mrs. Mundy afford us much encouragement. The number of scholars collectively are larger than at any former period. The schools have not been at all injured by the college, but have, I think, rather received a fresh stimulus from it. Mrs. Mundy's Infant School has succeeded beyond her expectations. She has an excellent teacher, to whom we pay 44*l.* per year. This school, containing about 35 children, has become quite an object of interest in the neighbourhood.*

We rejoice to find that our beloved society is prospering in its labours both at home and abroad. May the Lord of Missions continue to bless it, and may he raise up a large body of faithful, holy, zealous men, who shall be willing to go forth as the ambassadors of the Cross, in every part of the world! And may the Directors and all the friends of the Society be richly imbued with the Spirit's gracious influences!

SIBERIAN MISSION.—KHODON.

THE instances of conversion resulting from the declaration of the Gospel in this quarter of the Missionary field have been of singularly rare occurrence, compared with the number of persons to whom it has been communicated. Our brethren have not spared themselves in endeavouring to persuade the benighted Buriats to cast away their idols, to seek the Lord while he may be found, and to call upon him while he is near. But although the saving reception of the truth, among those for whose eternal interests they are labouring, has been far from commensurate with their hopes and desires, it is gratifying to know that they have on the other hand been greatly encouraged and consoled by witnessing the Christian consistency, steadfastness, and love, of the few who have embraced it; and from the substantial character of the work thus exemplified, in connexion with the Divine promises, their confidence is amply sustained as to the ultimate triumphs of the Cross throughout the vast regions of Siberia. The subjoined statements are derived from a very pleasing communication received under date 14th of May last, from our brother, the Rev. E. Stallybrass, of the Khodon station:—

Missionary Meeting at Khodon.

Our young people met as usual at their annual festival—the white month—to collect their mites to cast into the Missionary treasury. They collected the sum of 45 roubles, which, with their last year's collection, makes 80 roubles. For this I have accounted with your worthy treasurer. I shall subjoin a specimen or two of the speeches which they delivered on the occasion, as reported by my daughter.

"Tekshi, the son of Morhozin, commenced the meeting by reading a paper,

stating the object of the meeting, and collecting the money. A hymn was then sung, and prayer offered by Tekshi; after which he spoke to the following effect:—

"My dear Friends,—We are now assembled here for the purpose of contributing of our own free will, and according to the ability which we possess, that, by the blessing of God, it may at one time serve in some way to help the cause of Christ. It is not that by this means we may become free from our debt of gratitude to the grace of God, or that we shall by doing

* When the Bishop was here, he came to our house to see the school, and was much pleased with it; and when he returned to Calcutta, he gave orders that when the report of their own schools was drawn up, that some reference should be made to Mrs. Mundy's at Chinsurah.

good works pay off for our salvation. Oh no! I hope there is not one present in this room who thinks that this is by way of payment for his sins. The blood of Christ our Saviour alone is able to redeem us from our sins, to pay our debts, to make us free, and save us. Therefore let us trust in him and we shall be happy. Friends, what great mercy have we received! How is it that we are permitted thus to assemble and praise God, while so many of our brethren are sitting in darkness, and hear not the glad tidings of salvation? Our ancestors heard not of this mercy. They had not the hope which we have. They neither possessed nor read the holy books of God: nor did they from day to day hear the word of God preached. Many of us hear, and still have hard hearts. Many know and feel the truth, and yet remain in a state of unbelief. O let us praise God that we have heard, and some of us have been enabled to believe! Let us praise God, and ask of him more strength, more faith, more grace, that we may be renewed in the inner man. But let us not forget our blind brethren; let us beg the mercy of God for them too, that they may be brought from this gross darkness to the wonderful light of Christ."

Badma, the son of Seren-Pil, then said,—

"You have just heard, my friends, the object of this meeting. We are not come here to seek our own pleasure or gratification, by foolish talking, hearing, or telling news. No; we are come to praise Christ, and to speak of the love which he has manifested towards us. We are greatly favoured by Christ. He called us when we were afar off. He invited us to taste of his love: and said, 'Come unto me, all ye that labour and are heavy-laden, and I will give you rest.' And shall we refuse his gracious call and not come to him? Ah, my dear friends, we are very sinful; but Christ's blood shed for sinners can save us. Let us trust in him, and we shall have rest. We are few: may we all be of the same mind! Let us praise God; let our hearts be lifted

Mr. Stallybrass appends the following notice of the progress of the operations of the Mission in its printing department:—

Our printing proceeds regularly. As our stock of Genesis and Exodus was exhausted, we began a new edition of the Pentateuch, and advanced with it to the end of the latter of the above-mentioned books; and as we have a pretty large supply of the remaining three books, we then proceeded to the printing of the Psalms. As we thought a separate psalter to be a desideratum, we first printed a small edition of a small octavo size, and are now carrying through the press the 4th edition, to be uniform with the entire Old

up to him; and may we be sincere! It is right for us to contribute as we can. It is right of us to desire the promotion of the cause of our Saviour Jesus Christ. But let us not think that we can thereby pay our many debts. No; it is not sufficient for that. All we have, and even all that the world contains, is not enough to make us free. Only the blood of Christ, that alone can cleanse us from our sins, give us hope, and keep us in a right state of mind. God has a right to all that we have. If he were pleased to take all, could we resist? I think not. Therefore, not to procure the pardon of our sins, but to show the gratitude of our hearts, and thankfulness to the Most High for his love and mercy to us, let us give willingly. And may each one who gives be made a partaker of the love of Christ! Ah, may not any who are present be excluded from the number of Christ's disciples, but be true followers of him in faith, hope, and love!"

A third, Wandang, the son of Youmsen, spoke at considerable length, chiefly on the love of the Saviour; but as his utterance was very rapid, the reporter felt unable to give a fair representation of his speech.

One of the above-mentioned young men, Badma, has manifested a desire and zeal to communicate what he himself has tasted of the good word of life to his heathen countrymen; and has of late spent his Sabbath afternoons in going about from tent to tent in the neighbourhood. He is a young convert, of something less than a year and a half's standing. And, therefore, although I have been pleased to behold his concern and zeal, and desire to be useful—which I have every reason to believe are sincere—I have, nevertheless, been cautious of putting him forward till he shall acquire more knowledge and stability himself. He is at present usefully employed in the printing and binding department; and is at the same time, I trust, daily acquiring knowledge of a higher kind, which may one day be employed to advantage for his benighted countrymen.

As the correction of the press devolves entirely upon myself, it necessarily occupies much of my time; and, together with preparing and revising other MSS. for the press, and the usual duties of the Mission, keeps me fully employed. When the Psalms shall be completed, it is our intention to proceed with the remainder of the historical books; viz., Kings, Chronicles, Ezra, Nehemiah, and Esther.

Mr. Abercrombie continues to discharge the duties of his office effectively and satisfactorily. Out of the four natives who are

employed in the printing-office, three, we hope, are true disciples of Jesus. Two, who during the past year have been brought to a profession of the religion of Christ, a man and his wife, have gone to reside with our friends at the Ona. The woman parti-

cularly gives pleasing evidence that she has received the Gospel "not in word only."

The number of scholars at present connected with this station is, 11 boys and 8 girls, the latter of whom are under the care and instruction of my daughter.

UITENHAGE STATION, SOUTH AFRICA.

A LARGE measure of the Divine blessing continues to accompany the labours of the Missionary at this station. Within a recent period 31 members have been added to the Mission church, increasing the number united in the fellowship of the Gospel to 153. The congregation is also rapidly augmenting, and the interests of education, especially in connexion with the Sabbath-schools, appear to be making a highly favourable progress. The encouraging facts, to which attention is now invited, have been communicated by Mr. Messer, in a letter dated 29th of June last:—

Roman Catholic Convert.

I am glad to inform you that the Lord still continues to bless my feeble labours. Since January last, I have baptized twenty-one adults, and fifteen children. Among these new converts there is a Frenchman, named Reinett Le Duc, formerly a most ignorant Roman Catholic; that man, poor in this world's goods, but now rich in grace, having attended my chapel, was convinced of his sins, became at last a true follower of Christ, and is now much regarded by all the church members. He is the first European who has ever joined the Christian church of the converted heathen, at any station where I have preached. He never was in school before, but now he has so advanced in our Sunday and Monday school, that he is in the reading class.

Restoration of a church member.

A young woman, who was a member of my church for some years, formed an attachment to a Mohammedan about her own age; every means were used to dissuade her from such a dangerous step; however, she went on in her own ways, and was married to that man by a Mohammedan priest. But what was the consequence of it? She was, of course, excluded from our church, her great danger having been first represented to her. She went away; but from that very moment she had no peace in her mind for more than two years, when, unable to bear it longer, she came back again trembling, confessed her great backsliding, weeping most bitterly, and after many months' trial, she was proposed to the church: all the members gave her the best character, and she was received again.

Converts from Mohammedanism.

What was the best of that case? Her husband followed her, frequented my chapel, was convinced of his errors and sins, and became a true Christian also, and now

that man is really a shining light in our church.

But the event was still further overruled for good. Lately I preached from John ix. 25, latter part, "One thing I know, that whereas I was blind, now I see." A brother of the above-mentioned Mohammedan convert was in the chapel; after service the latter led him to me, and I asked him, if he wished to speak to me; he replied, "Yes, Sir; I was in your chapel, and heard you preach of a blind man, who got his sight by Christ. Oh, Sir! I am like that blind man; I am born blind too; but I hope mine eyes will be opened likewise." I spoke to him emphatically, saying, "Your eyes are open, you can see me, and all around us." "It is true, Sir, but my spiritual eyes are blind, and I can see almost nothing." I was astonished to hear such language from a Mohammedan. His brother was sitting near him, quite pleased with what he heard. At last, I asked the young man what he was willing to do? "Mynbeer," said he, "I have to serve three months longer with my master, (being an apprentice,) after that, I hope to come into town, and join my brother in business; then I trust to have a better opportunity to serve Christ, than at that wicked place where I live at present." I gave him my best advice, and he went away.

I have always found, that the simplest methods must be used to bring the Mohammedans unto Christ. This is my way in speaking to them, and my feeble endeavours have hitherto been blessed. There are yet three Mohammedan candidates for baptism, of whom I have great hopes.

Progress of the Schools and Temperance Society.

My Sunday and Monday school is in a prosperous state; there are never less than one hundred and fifty or two hundred scholars in that school. The names in the

book are two hundred and twenty-seven. As to our Temperance Society, we got at our last meeting, fifty new subscribers, so that, in the whole, there are now two hundred and thirty-seven members, all coloured people. In our last meeting there was only one man brought forward, who was supposed to frequent the canteens. I asked him, if it were so? His reply was, "Yes, Sir; I go there, but only when I am sent to fetch liquor for my master." Even in this case it could not be proved that the man drank brandy himself. My chapel is always filled with as many people as it can hold.

Social improvement.

To-day a child of one of my deacons

was buried, and the funeral train consisted of more than one hundred persons, nearly all members of my church; the males as well as the females were clad in black; all was in such an order and style, that even the white people said, "Now there is a proof that the coloured ones begin to be civilised also, intending to do as we do." After the burial of the child, one of the members of the church came to me, and spoke about that funeral procession, saying, "Sir, this is the fruit of the Gospel. Oh, what have we been before you came? We were stupid, ignorant, despised, and foolish creatures; and what has the grace of God wrought among us!"

DESIGNATION OF THE REV. W. HOWE TO THE MISSIONARY OFFICE.

ON Monday, Sept. 10, the Rev. William Howe, late pastor of the church at Hindley, Lancashire, having been appointed by the Directors to the Navigators Islands, was designated to the Missionary work, at

Grosvenor-street Chapel, Manchester. The following ministers officiated:—Rev. T. Atkins, Rev. J. Gwyther, Rev. R. Fletcher, Rev. Dr. Clunie; Rev. J. Dyson, Rev. W. Jones, and Rev. J. Langridge.

LOSS OF THE ANNUAL REPORTS OF THE SOCIETY BY FIRE.

IN consequence of a large number of the Society's Annual Reports for the present year having been destroyed by fire, in the stage wagon, on its way from London to York, in August last, the Directors will be obliged, and the Society greatly served, by the officers of auxiliaries, and other individuals, in town and country, forwarding to the Rev. John Arundel, Mission House, Blomfield-street, any copies of the Annual Report, or of the Abstract for 1838, which

the parties to whom they have been sent may be able to spare; that the Auxiliaries which, by this calamitous event, have been deprived of their quota, may be at least partially supplied. Copies of the Report even that may have been cut open and used, will be acceptable to those friends who have not yet received any account of the Society's Annual proceedings.

The number destroyed is 431 Reports, and 816 Abstracts.

ACKNOWLEDGMENTS.

The thanks of the Directors are respectfully presented to the following:—To ladies at Broad-street Meeting, Reading, for a box of fancy articles for the South African Mission, value 55*l.*; to Miss Adelaide Wright, Peckham, for a handsome sacramental service for the native church in Calcutta, under the care of the Rev. George Gogerly; to Mr. Bowers, Peckham Rye, for a copy of Dr. Collyer's "Services adapted to Public Worship," for the Rev. George Gogerly; to Mr. Chapman and friends, for two cases of medicine and haberdashery, for the Rev. A. W. Murray, Navigators Islands; to friends at New-court, Carey-street, for a box of useful and fancy articles for Mrs. Mather's school, Benares; to Mrs. Stuchbury and friends, at Brighton, for a box of useful articles for Mrs. Mather's school, Benares; to a lady, for a parcel of books for the Navigators Islands; to Mrs. Phillip, Newington-green, for a valuable present for the Queen of Huahine; to Anonymous, for a parcel of penwipers for the South Seas; to Mrs. Casterton, Dalston, for a box of pin-afors for Rev. James Read; to Mrs. Hayward, Holloway, for a valuable present for the Queen of Tahiti; to Mr. Wilkinson, Manchester, for a parcel of hardware and cutlery for the Navigators Mission, per Rev. W. Howe; to a friend to Missions at York, for 25 dozen of blacklead pencils for the Mission schools; to friends at Blackheath and Greenwich, per Mr. Wilshere, sen., South-street,

for a box of shirts, frocks, &c., for Rev. R. B. Taylor's school, Demerara; to Anonymous, for a box of cottons, tapes, haberdashery, &c.; to the church under the pastorship of Rev. S. M'All, Doncaster, for a large brass chandelier, for one of the chapels in the West Indies; to the church at Driffield, Yorkshire, under the pastorship of Rev. R. Pool, for a number of lamps for the chapel at Demerara, occupied by the Rev. James Scott; to Mrs. G—, Walworth, per Rev. G. Clayton; to Mr. Wallis, Islington; and to Mrs. Bunnell, for vols. and Nos. of the Evangelical and other magazines, pamphlets, &c. &c.

Also, to the friends at Southampton, for a box of wearing apparel, stationery, &c. received by Mr. Barrett, of Jamaica; to Miss Tupper's school, and several other friends in Newport, Isle of Wight; to the Sunday-school children of the Independent Chapel, Gosport, for articles of clothing, cotton, tapes, &c.; to Mr. Rider, for his donation of linen-drapery; and to several kind individuals of the Society of Friends, and others in London, for medicines, tools, apparel, &c. &c., furnished to Mrs. Pitman, for the Mission in Rarotonga; to friends in Manchester and other places, for the presents which have been given, and the aid afforded in various ways, to the Rev. W. Howe, (late of Hindley,) Missionary to the South Seas.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1837.—Navigators Islands, Rev. A. W. Murray, Aug. 27.

ULTRA GANGES, 1838. — Singapore, Rev. Messrs. A. and J. Stronach, March 9, (two letters,) and May 14. Batavia, Mr. W. Young, jun., Mar. 10, and May 12.

EAST INDIES, 1838.—Calcutta, Rev. T. Boaz, April 25. Madras, Rev. W. H. Drew, May 7. Cuddapah, Rev. W. Howell, April 4, (two letters.) Belgaum, Rev. J. Taylor, May 3, (from Darwar.) Bellary, Rev. J. Reid, March 20, and April 17. Combaconum, Rev. J. E. Nimmo, March 22. Nevoor, Rev. J. Abbs, April 30. Rev. C. Miller, May

2. Quilon, Rev. Messrs. Thompson and Miller, March 15.

SOUTH AFRICA, 1838.—Port Elizabeth, Rev. A. Robson, June 14. Uitenhage, Rev. J. G. Messer, June 29. Kat River, Rev. J. Read, sen., June 9.

WEST INDIES, 1838.—Berbice, Rev. S. Haywood, July 4. Rev. D. Kenyon, Aug. 8. Rev. J. Edwards, Aug. 14, (two letters.) Rev. S. S. Murkland, Aug. 15. Rev. H. S. Seaborn, Aug. 15. Jamaica, Rev. W. G. Barrett, July 10 and 15. Rev. W. Alloway, July 13, and Aug. 7. Mr. W. Hillyer, July 18. Rev. John Vine, Aug. 6. Rev. B. Franklin, Aug. 7 and 22. Mr. James Howell, Aug. 9.

MISSIONARY CONTRIBUTIONS,

From the 1st to 29th September, 1838, inclusive.

| London and its Vicinity. | | £ s. d. | Somersetshire. | | £ s. d. |
|--|----------|--|-----------------|--|-------------------------|
| J. B. a Friend to Missions, by G. B. Hart, Esq. | 100 0 0 | Fines and premiums in a Draper's shop | 2 4 6 | Bristol Aux. Soc. | 577 17 6 |
| A Memorial of the Almighty's goodness, J. J. A Friend, by T. G. Highbury College..... | 5 0 0 | Less exps. 7s. 10d. | 32 3 1 | <i>Yorkshire.</i> | |
| Mrs. Longmire, for the Chinese Mission | 1 1 0 | Romsey, gen. pur. | 60 13 10 | Scarborough, gen. pur.... | 52 11 3 |
| Four young Friends, for the Nat. Tea. T. Raffles, G. Christie, R. Wardlaw, and W. Lowder | 40 0 0 | For Two Girls in the Nevoor School, K. Darracott and L. Reynolds... | 3 0 0 | For Female Education. | 1 0 0 |
| <i>Devonshire.</i> | | Less exps. 3l. 10d. ... | 60 13 0 | Less exps. 1l. 12s..... | 51 19 3 |
| Tavistock, gen. pur. | 30 1 6 | <i>Hertfordshire.</i> | | <i>WALES.</i> | |
| For Nat. Tea. W. Rooker | 10 0 0 | Ware, Rev. G. Pearce— | | Newton Villa, Swansea, legacy of late Miss Worsley | 90 0 0 |
| For the Tavistock Ladies' Female Teacher in India | 10 0 0 | Col. by Rev. J. Kennedy | 4 12 6 | <i>Pembrokeshire English Aux. Soc. on account...</i> | |
| For a School in India, to be called Temperance School, by Mr. J. Pearce—annual savings in a family by abstinence from intoxicating liquors | 10 0 0 | <i>Lancashire.</i> | | <i>SCOTLAND.</i> | |
| Less exps. 1l. 19s. 6d. | 58 2 0 | West Lancashire Aux. Soc. per J. Job, Esq.... | 1278 1 8 | Buchan, for Nat. Tea. ... | 10 0 0 |
| Okehampton | 17 11 11 | Darwen, Ebenezer Chap. | 304 9 6 | For Female Education | 4 0 0 |
| Torquay | 32 10 6 | Bolton, Legacy of late Mr. W. Nivin | 50 0 0 | 14l. | |
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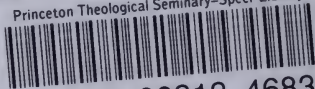
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